The Malaysia Message

SINGAPORE
AUGUST 1948

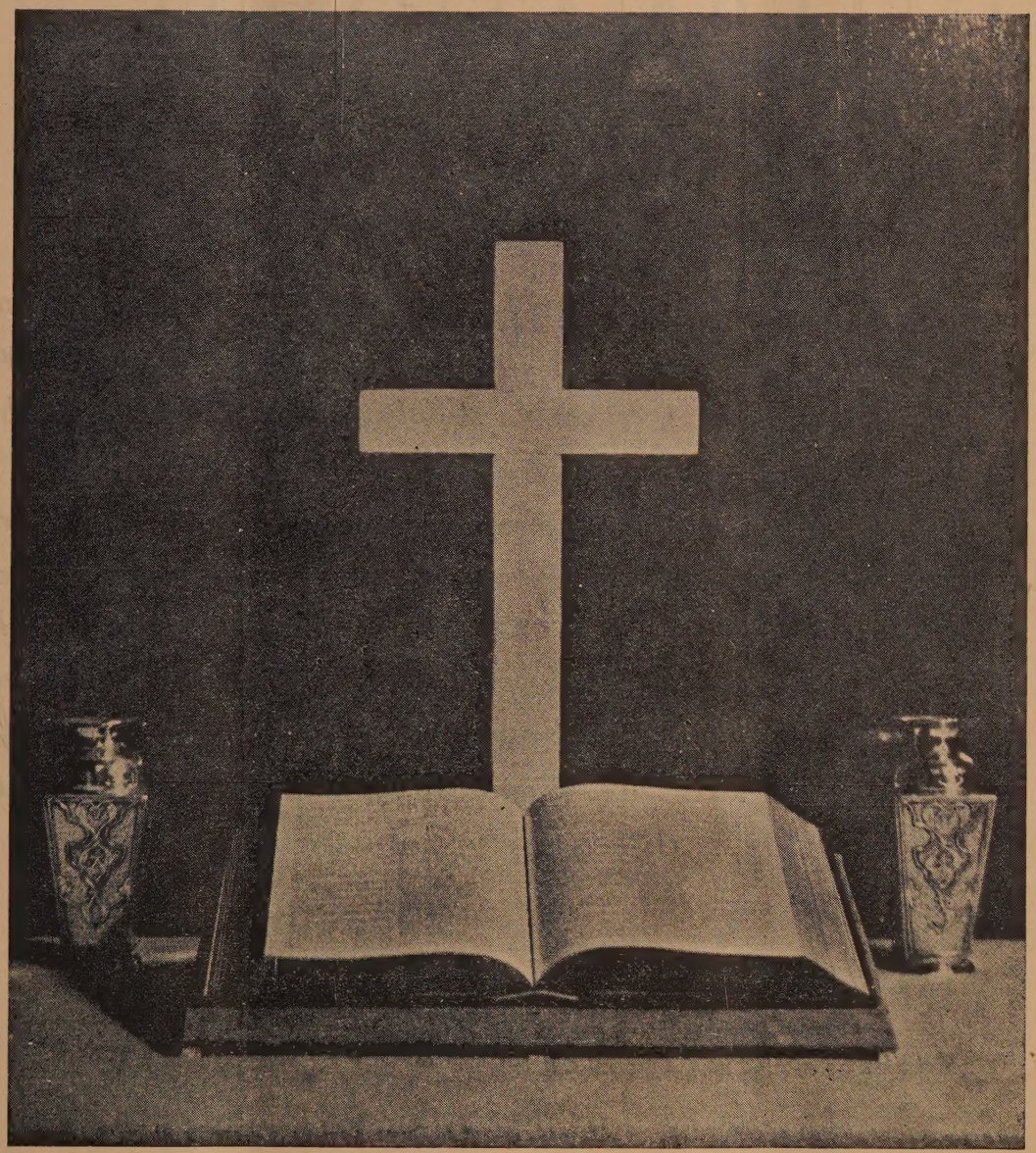

Photo courtesy Fairfield Chapel MYF

WORSHIP CENTRE
AT THE FAIRFIELD CHAPEL

Story, page 15

AN INTERNATIONAL DINNER?

An International dinner requires international food and who in Malaya could supply you with this except the S.C.S.

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SINGAPORE

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IN THIS ISSUE

H. B. A.
the Editor, continues his accounts of a recent visit to Sarawak in the Borneo Trilogy.

BURR BAUGHMAN
while in Sibu on the Faculty of the Pastors School, visited our Mission Station at Kapit, and writes the article for the Home Missionary Society of which he is one of their missionaries.

S. T. PETER LIM
acting pastor of the Fairfield Chapel, Singapore, contributes the interesting articles on The White Cross and the formation of the Chapel congregation. Mr. Lim is the newly elected President of the All-Malayan MYF, and also President of the Singapore District.

ERIC WEE
President of the Paya Lebar MYF has been appointed as Acting Secretary MYF and Young People's Work in Malaya, taking the place of the Rev. Theodore Doraisamy, who has gone to America on a Crusade Scholarship. Mr. Wee will be the MYF Correspondent for the Malayasia Message, in his absence.

ATTENTION

It is absolutely necessary that all main articles must be in the hands of the Editors by the beginning of the month if they are to appear in that month's issue. Short news items and personals can be accepted up until the 5th of the month.

PICTURES

We request all who submit pictures for publication to send in only black and white glossy finish. Examine your pictures before sending them. If the details are not sharp do not send them for they cannot be used. We prefer action pictures to group pictures.

The Malaysia Message

AUGUST 1948

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PLEASE

To our request sent out in letter form to Pastors and School principals asking for important dates on their calendars we have had few replies. Will you please cooperate by sending in your dates at once?

CALENDAR OF COMING EVENTS

Aug. 31 - Sept. 2 Mission Field Committee.

Sept. 3 Meeting of the Publishing Committee, Singapore.

Sept. 6 Day Schools Re-open.

Sept. 10 Wesley MYF, Singapore Concert.

Oct. 1 Wesley W. S. C. S. Annual Bazaar.

Oct. 4 Trinity College Opening Date.

Oct. 3 World Communion Sunday.

OUR BOOK ROOM

The Methodist Book Room, Singapore, shifted to its new quarters, No. 12, Mt. Sophia, the 1st of June. It is now located in the house known as the "Tower House," which stands opposite the Upper School Building of the Methodist Girls School. Its new location gives the Book Room a much better opportunity for book and picture displays. For Singapore residents it is accessible by car on Mt. Sophia Road; for those who do not have their own conveyance we suggest coming to the back of the Cathay Building and using the steps up the hill. The telephone number is the same, namely 82544.

Meditation Resources

"Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."

—*Psalm 141:1,2.*

*

"Man's religion has the right to be judged by its best exponents; and for breadth of interest, integration of character, fulness of energy the masters of the religious life stand supreme: the richest and most creative personalities cannot exist without it, and the worth of their exposition of it is in proportion to the quality of their lives."

—Canon Raven

*

"The wealth that God has assigned to him in the writing on his forehead, be it small or great, a man will assuredly find even in a desert, and not more than this will he find on the sacred mountain Meru. Then be brave, and live not a life of vanity and misery among the wealthy; see! the pitcher draws the same quantity of water in the well and in the ocean."

—Bhartrihari's Niti-Sataka

*

"God is a pure Being (that is, a Being with no attributes) a waste of calm seclusion; as Isaiah says, He is a hidden God, and yet He is much nearer than anything is to itself in the depth of the heart, but He is *hidden* to all our senses. He is far above every outward thing and every thought, and is found only *where thou hidest thyself in the secret place of the heart,* in the quiet solitude, where no word is spoken, where is neither creature nor image nor fancy. This is the quiet Desert of the Godhead, the Divine Darkness—dark from his own surpassing brightness, as the shining of the sun is darkness to weak eyes, for in the presence of its brightness our eyes are like the eyes of the swallow in the bright sunlight—this Abyss is our salvation!"

—John Tauler

*

"Humility does not consist in having a worse opinion of ourselves than we deserve, or in abusing ourselves lower than we really are. But as all virtue is founded in truth, so humility is founded in a true and just sense of our weakness, misery and sin. So much so, that he who at all rightly knows himself is done forever with all self-esteem."

—Alexander Whyte

*

"Paul's doctrine is fundamentally simple. It is summed up in the great conception that through Christ a divine power entered into the world. By faith we lay hold of this power, which creates in us a new life."

—E. F. Scott

"Over-anxiety about tomorrow meant doubt if God could be in tomorrow. To Jesus, God was already in tomorrow. He had himself tasted the life that is lived from hand to mouth. He knew that God never strove to lift his children out of that day-by-day dependence. But God never disappointed man's simple confidence. To step out from behind those false and artificial walls, which men, haunted by the ghosts of Care and Fear, sought to build against the Unknown tomorrow, was like shaking off the fetters of a humiliating captivity and stepping out into freedom.

—F. W. Robertson

*

"Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.
Knowledge we ask not—knowledge Thou hast lent,
But Lord, the will—there lies our bitter need;
Gives us to build above the deep intent
The deed, the deed!"

—John Drinkwater

*

"When I succeed in freeing myself from the claims of those impulses which are unable to obtain the assent of what is deepest in me, I possess what is called inner or moral freedom. In other words, the secret of the exercise of power lies in myself and self-mastery is the necessary presupposition of any true power over others. Inner freedom is the prototype of all freedom from external and alien influences. I become free in the spiritual sense not by refusing allegiance to values which others have experienced as higher, but by making them the ruling forces in my own life."

—Spranger

*

"O Lord, open thou my lips, and my mouth shall shew forth thy praise."

—*Psalm 51:15*

*

Prayer

"O Eternal God, in whose will is our peace, we commend to Thee the needs of all the world. Where there is hatred, give love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. May we ourselves seek not so much to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life in thy blessed Son, Jesus Christ our Lord. Amen."

—"New Every Morning"

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

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EDITORIAL

LIFT UP YOUR EYES

AMONG THE MANY BEAUTIFUL PSALMS in our psalter the one hundred and twenty-first stands perhaps next to Psalm twenty-three, in popularity. How many people have read it and been helped by it our imagination cannot conceive. Whether they have been comforted by the thought of the continual presence of God in the "*going out*" and "*coming in*" of life, or caught by the majesty of the opening lines, "*I will lift up mine eyes unto the hills (mountains) from whence my help cometh,*" the psalm speaks to a universal need in the human soul.

It was a pilgrim's psalm or hymn. As the Jews made their yearly visits to holy feasts at Jerusalem it is believed that this psalm was often on their lips. Let us note first of all the meaning of the word *Pilgrimage*. A pilgrim was someone who had a religious goal in mind as he travelled. He was not just an ordinary traveller in pursuit of gain or pleasure. The first English settlers in America were called the *Pilgrim Fathers* because they were seeking a land where they could worship God as their consciences dictated; it is significant that with a hard cruel winter approaching, their first permanent building was the church!

The Pilgrims were the spiritual descendants of the Crusaders of the Middle Ages. The Crusaders set out to war, but their goal was to set free the Holy City from the grip of the Saracens. Looking at the Crusades from their inner significance, their's was also a pilgrimage. Their goal too was a spiritual Jerusalem, not just the mountain tops on which a certain city stood, sacred to the Jews!

Perhaps we can catch the significance of the word Pilgrimage by re-reading for ourselves the passage in Luke's Gospel (2: 40-52) where is recorded the story of Jesus first journey to Jerusalem as a 12-year-old lad. It is significant that this first journey to Jerusalem was the first recorded act of consecration; the first preparation for what was to come in His life. Instead of sight-seeing only, as most of us would have done, he remained in the temple, for it was God's house and there God was. Thus this consecration became for him, as it should for us, an integration of his soul, the conviction of life-work, and the heavenly protection, such as may be found only in the Holy place in the act of worship. Would that all of us might experience this as we come into the membership of the Church! For the 12-year-old Jesus, the temple, the high priest, the music, and all the ritual were the signs of the presence of God. At the same time this awakening gave him the security, as of a mantel about him, of the presence of God his father.

Not only in olden days did people like to make pilgrimages but the same is just as true to-day. In India and in China our two neighbours, we find pilgrimages to holy places, a veritable part of the life of each nation. Our newspapers recently featured the Malay pilgrims who left Malaya for Mecca. I wonder if any of us can realize what such a pilgrimage must mean to the devout Mohammedan? Many of us know similar holy places in our home countries. In a very real sense, going to our places of worship on Sunday or during a week-day ought, each time, likewise be a pilgrimage—a seeking after God and a finding of Him who alone can satisfy our deepest needs.

EDUCATION HAS CHANGED

ONE HUNDRED YEARS AGO EDUCATION was strongly believed to be the foundation of Government and life of a free people. It was understood in England and America that universities were to train leaders and professional men—ministers, statesmen, lawyers, doctors, teachers, engineers—to serve in the welfare of society. Higher learning meant culture, scientific progress, religion and morals, sound citizenship and wise planning for a better future. Millions left Europe for America in order that there they might find liberty and give their children the sort of education that was offered in the American colleges and universities. Likewise, throughout the British Empire, universities were founded with the same aims in mind as were written in the constitutions of the old universities in Great Britain.

To-day there are four times as many students in our schools of higher learning and eleven times as many in the secondary schools than there were thirty years ago. This fact ought to mean that human progress and world peace and co-operative wisdom and international culture are on higher levels in our present civilization, for total human living; but within the life-time of many of us we have taken part in two gigantic world wars between the very nations which have had such universities, and our failure is only too obvious.

What happened? Education was never more highly valued than to-day. This fact is obvious in Malaya. Every recognised school in this country could have practically twice the number of pupils if they could be accomodated. Hundreds are clamouring for admission to Raffles College and the Medical College. Science has changed the everyday life of almost everyone. Man's use of physical power in production and wealth, his tools and travels, his toil and public utilities, his world knowledge and world warfare, surpass a hundredfold the greatest dreams of those who founded Oxford, Cambridge, Harvard, Northwestern and other famous universities.

While education has been basic in all the changes which science has brought about, yet it has lost some of its higher values. There has been a damaging shift towards a more selfish use of the liberty and learning. The increasing emphasis upon mechanical power and financial advantage has changed the major motives and lessened the spiritual goals of youth in acquiring an education. The motive towards trained service for others in such fields as the Christian Ministry, nursing, Y.M.C.A. and Y.W.C.A. service, the deaconess movement and similar service professions has grown very dim. Everywhere one finds young men and women entering professions, such as medicine and law, with the motive that they are the best means available in the almost universal scramble toward material wealth. The Christian churches, the hospitals and all professions which serve mankind are in desperate need of consecrated men and women willing to devote themselves in unselfish service for others. Today our national and international leaders only too often in their pronouncements place economic, political and financial interests above human lives and even above God. Materialistic aims and selfish grasping have crept into the educational aims of even the secondary schools. This results in a diseased form of democracy. Education becomes poisoned and largely godless. It breeds anti-social attitudes. Only too often in the press do we read of well educated youths who have become the menace of the states, the church, the home, and of peace anywhere.

"Education", says Dr. Karl T. Compton, President of The Massachusett's Institute of Technology, should make youth see that "trying to get all you can for as little as you can give, leads to failure for persons and for society." Education for using power machines, to organise force, and to gain irresponsible advantage is not enough. Education with a primary object to make money is obviously anti-social.

Education has somehow failed to make our generation see that "getting by is not constructive living and that "selfishness spells extermination even among beasts."

Education here in Malaya as elsewhere for free people must change, must re-examine itself, must seek to produce more constructive living, better citizens, and a better human product.

Education needs to write anew in living language and burn into the hearts of youth of the world, "Obey life's laws or perish". "Build peace or breed hatred and war". "Discipline your freedom or lose it".

Certainly Christian leaders in this country: pastors of Churches, principals and schoolmasters, MYF leaders, Presidents and Secretaries of Associations and Clubs — need to ponder the above. What direction are we going? Where are we leading our youth? What goals are we holding up to them? Whose fault is it in the final analysis that things have gone this way? Have we lost the vision of One who came "*not to be ministered unto, but to minister, and to give his life a ransom for many.*"

Events of Interest

AMSTERDAM

ONE OF THE MOST SIGNIFICANT GATHERINGS of the Christian Church in all history will take place in Amsterdam from August 22nd to September 4th. It will be the first World Assembly of the Council of Churches.

In America a call has been issued to the Protestant Churches all over the country to ring their church bells, once each hour from 9 a.m. to 6 p.m., on Sunday, August 22nd. The bells will be rung to remind Christians to pray for the World Assembly of Churches. On that day in the Concertgebouw in Amsterdam 450 Christian men and women delegates, and several thousands of others, will begin a meeting that may well be the most significant gathering since the reformation. In TIME Magazine we are reminded that the Amsterdam meeting had its beginning at Edinburgh in the famous World Missionary Meeting of 1910. Among the delegates was the Episcopal Bishop, the Rt. Rev. Charles H. Brent, Bishop of Manila. "In the midst of the proceedings, Bishop Brent suddenly saw things in a new perspective. 'I learned that something was working that was not of a man in that conference,' he said later. 'The spirit of God . . was preparing a new era in the history of Christianity.' He set to work to persuade his fellow church men that they should consider what they have in common.

"In 1927 Brent and his friends succeeded in mustering representatives of 127 church groups in Lausanne, Switzerland, 'for the consideration of questions touching Faith and Order.' Meanwhile another interdenominational group had met in Stockholm under the leadership of Archbishop Nathan Soderblom, Primate of Sweden, to discuss the social, economic and political ills that plague humanity. Both groups called their next meetings in the same year—1937. Then both conferences voted to set up a joint body, to be called the World Council of Churches.

"For 14 days this month the World Council will meet officially for the first time. Churchmen with such polyglot titles as archbishop, archimandrite, catholicos, exarch, moderator, pfarrer, priest, minister, pasteur, professor and elder will worship and confer with laymen of almost every Christian faith but the Roman Catholic." (*Time Magazine*).

THE THEME OF THE CONFERENCE is *Man's Disorder and God's Design,* which will also be the theme of the first Plenary Session on Monday, August 23. Delegates will be divided into four sections on the following subjects:

The Universal Church in God's Design (I)
The Church's Witness to God's Design (II)
The Church and the Disorder of Society (III)
The Church and International Affairs (IV)

There will be three Public Meetings on the evenings of August 26, 30 and Sept. 3rd.

1. Christian Witness in the World (speakers, Martin Niemoller, Philippe Maury, John Baillie, and "a speaker from India").
2. Christian Witness in the Social and National Order (speakers, Emil Brunner, Ernest Brown, Reinhold Niebuhr, and "a speaker from Greece").
3. Christian Witness in the International Order (speakers, Bishop Berggrav, Mrs. Douglas Horton —Mildred McAfee Horton, President of Wellesley College—C. H. Dovlo, and John Leimena, M.D.)

Prominent in the Plenary Sessions are those we would expect: John R. Mott, W.A. Visser't Hooft, the Bishop of Chichester, Karl Barth, C. H. Dold, John Foster Dulles, and many others, one of whom is "a speaker from China."

But the Assembly will not spend all its hours in work. Three evenings are social in nature:

Monday, August 23, there will be a State Reception in the Hall of the Rijaks Museum.

Tuesday, August 24, there will be a boat ride through the city which will be beautifully illuminated in honour of the Queen's 50th anniversary celebration.

Friday, August 27, there will be a public reception.

Alternates, Visitors, and Youth. In addition to the main programme at Amsterdam, there will be carried on simultaneously three other programmes: the Alternates Programme, the Visitors' Conference, and the Youth Conference.

Alternates may attend all Plenary and Public Sessions, but will have their own Section Meetings, the findings of which will be reported to the Sections for Delegates.

Youth delegates may attend all Plenary and Public Sessions, as well as the worship services of the Assembly.

VISITORS MAY ATTEND ALL PLENARY and Public Sessions, and—in place of Sectional Meetings—will meet at those times to hear reports on *The Condition and Task of the Church* in Europe, in East Asia, in the United States and Canada, Latin America, the Near and Middle East, and in Africa (six sessions), and will spend the last three sessions in discussion of world problems of the World Council of Churches.

The Malayan Christian Council will be represented by the Bishop of Singapore, the Right Rev. Bishop Leonard Wilson.

Following the sessions of the World Council there will be meetings in Holland of the Joint Commission of East Asia of the International Missionary Council. It is hoped that Bishop Wilson will also be able to represent the Malayan Christian Council at that meeting.

NEWS OF THE CHRISTIAN WORLD

BORNEO. An airplane "to carry the gospel to Dyak headhunters in Borneo and primitive tribes in Dutch New Guinea" was dedicated recently by the Christian and Missionary Alliance. Part of the cost of the plane was borne by the Christian business men's committee of Essex county, New Jersey, U.S.A.

* *

GENEVE. Dr. W. L. Thorkelson, Director of Public Relations on the staff of the World Council of Churches tells of the trip he took into Italy at Easter time and describes the frantic election propaganda he observed there. "Typical of the 'choice' being offered the Italians by the Communists is a poster with two panels" he writes. "One panel shows white men beating up coloured people and a dagger dripping blood. It is labeled 'The American way.' The other panel shows a hand extended from Russia in helpful gesture toward a map of Italy. It is labeled 'The Communist Way.' The voters are asked: 'Which way will you choose?'" (How vividly this reminds us of pamphlets being found in Malaya.—Ed)

* *

GERMANY. On Palm Sunday it has always been the custom in German Methodist Churches for the boys and girls who have had two years of intensive training in religious subjects to be examined in a solemn service. The next Sunday they receive the blessing of the church in the presence of their parents, god-parents and other relatives. This year the ceremony was postponed until the beginning of May. Parents have always bought new complete outfits for the boys and girls on this occassion —black for confirmation day, a less formal costume for examination Sunday. Since the war they have made over old clothes, but now the time has come when there are no more old clothes, and there will be few "new" outfits this year. Nor will it be possible to give new hymnbooks to the children, as has been done in the past.

* *

PALESTINE. The conflict between Arabs and Jews in Palestine is causing both physical and spiritual damage to the work done by missionary societies during the past hundred years. A great deal of mission property both in Palestine and Syria has been destroyed. Mission Schools and the "Y's which formerly provided a meeting ground where Christians, Moslems and Jews learned to work and play together have been closed."

* *

NEW YORK. The appointment of 24 leading churchmen from 18 countries to serve on the Commission of the Churches on International Affairs was recently announced by the World Council of Churches. Its report to the Amsterdam Assembly of the World Council in August is expected to set forth the church's role in the establishment of world peace and justice. The Methodist Church is represented by Bishop G. Bromley Oxnam.

* *

TOKYO. Miss Audrey Henty, who was a missionary in Japan before the war and since the cessation of hostilities worked among the Japanese prisoners in Singapore, is conducting a regular meeting in Tokyo for returnees from the prison camps in this area. The men respect her deeply for what she did in Singapore to alleviate the conditions under which they lived and for her ministrations to condemned prisoners. Miss Henty is also conducting, on request, a class for the guards in one of the Tokyo prisons. While they are eager to hear her tell of conditions in prisons abroad, the men are particularly grateful for the Bible study which she considers the core of her message. Miss Henty is now collecting Christian books to send to Japanese who have

been sentenced to long terms of imprisonment in Singapore. She declares that their attitude on their eventual return home will have a direct bearing on international relations and peace.

* *

NEW YORK. In the first three months of 1948 the Church World Service shipped abroad 16,000,000 lbs. of relief and reconstruction supplies. The total value of these being $5,500,000. Malaya has been a constant recipient of C.W.S. supplies since 1946.

WORLD WIDE COMMUNION SUNDAY

SUNDAY, OCTOBER 3, has been designated as *World Wide Communion Sunday.* This is the ninth year for the observance of World Wide Communion. Each year an increasing number of local congregations in all lands participate in the plans and become a part of a world fellowship about the Lord's Table. The World Wide Communion Day observance on October 3 does not contemplate union Communion services, but rather that each local congregation shall seek to have its entire resident membership present at its own Communion Table. Each congregation will be conscious of its spiritual oneness in Christ and in the Church Universal as it assembles in worship about its own Lord's Table. This significant Day begins on October 3 with the Churches in New Zealand. This is the first country on the other side of the international date line. This World Wide Communion Sunday will have additional significance this year due to the first Assembly of the World Council of Churches at Amsterdam this month. We hope that all pastors of our Methodist Churches will plan, if possible, to hold a Communion Service on October 3 to join in with millions of other Christians throughout the world in this very significant observance.

FREDA CHADWICK

THE METHODIST MISSION, MALAYSIA, suffered three unexpected casualties in July. The Rev. and Mrs. H. F. Kuehn had to be invalided home by air because of the serious illness of Mr. Kuehn. Miss Freda Chadwick, of Medan, at the same time left with them for America due to a serious operation she must have which could not be attended to in Sumatra. Herewith are brief sketches concerning them.

MISS FREDA CHADWICK's home is in Washington, Pennsylvania. She received her B.A. degree from Ohio Wesleyan University and later spent a year in graduate work at Hartford Seminary studying Islamics. Subsequently, during home furloughs, she returned a number of times to Hartford adding to her knowledge of Islamics. She was a fellow student with Dr. Shellabear and later studied under him in this well-known school.

In 1920 she was accepted as a missionary of the Women's Foreign Missionary Society of the Methodist Church and her first appointment was in the Bible Training School at Buitenzorg. In 1928, when it was decided

Miss Freda Chadwick

to consolidate all of our Mission work in the D.E.I. in Sumatra, she was transfered to Asahan. She has since that time been active in Asahan and Medan in evangelical work with the Bataks. Miss Chadwick is a fluent linguist in the Malay and Batak languages. She left Sumatra on the 14th February, 1942, for Java and from there evacuated to the U.S.A.

After a period of home leave she spent almost a year assisting in Mr. Hasemeyer's office in the Department of Transportation of our Mission Board in New York City. Subsequently, she took a position with the U.S. Navy Language School at the University of Colorado, where for two years she was an instructor in Malay.

In September, 1946, she returned to Singapore and, due to the unsettled condition in Sumatra, remained here until October 1947 when she was permitted to go to Medan. Her home address is 176, May Avenue, Washington, Pennsylvania. Miss Chadwick will be sorely missed in Sumatra. Our Mission staff is very small and she was doing very constructive work among the Bataks.

HERBERT AND MABEL KUEHN

IT WAS WITH DEEP REGRET that the colleagues and friends of the Rev. and Mrs. Herbert F. Kuehn said farewell to them as they left Singapore on July 22nd. Mr. Kuehn began to be unwell in March and in spite of every effort to get relief his symptoms grew worse until he had to be invalided home.

Mr. Kuehn's home is in Austin, Texas. He has his B.A. degree from the State Teachers College at San Marcos, and later, he took the Master's degree at Peabody College, Nashville, Tennessee. For 10 years Mr. Kuehn was a schoolmaster, first in Texas, and then in a Junior college in Missouri. It was during this period that he felt called to the Christian Ministry whereupon he took the theological course for the B.D. degree at Garrett Biblical Institute. Thereupon, he volunteered for the Foreign Mission Service of the Methodist Church and came to Malaya in August, 1930. Until his marriage he served first in the A.C.S., Ipoh, and then as headmaster at Suffolk House of the A.C.S. Secondary School, Penang. In 1932 he was united in marriage with Miss Mabel Harb, who had come to Malaya in 1924 as a missionary of the Women's Foreign Missionary Society. Miss Harb was a graduate of Indiana University, and her home was in Rockford, Ohio.

Following their marriage Mr. and Mrs. Kuehn were transferred to Singapore. Mr. Kuehn taught in the Secondary School of the A.C.S., and with Mrs. Kuehn did Students Work among the Raffles and Medical College students, and started the Fairfield Chapel Church. In

Photo by Straits Photographers

The Rev. and Mrs. H. F. Kuehn

1934 they were transfered to Seremban where he served as resident missionary, principal of the A.C.S., and pastor of the Wesley Church. In 1940 they returned to Singapore. At first he was the headmaster of the A.C.S. Middle School and then acting principal during the absence of Mr. T. W. Hinch. Mr. Kuehn had become the Registrar of the Malaya Annual Conference in 1937 and was made Dean of the newly formed Malaya Methodist Theological College, and Secretary of Religious Education in 1941. Mr. and Mrs. Kuehn were due for leave in December 1941, and upon the beginning of hostilities they returned to America on furlough.

Upon their return to America they were appointed to the Wesley Foundation of the University of Oregon, situated at Eugene, Oregon. (Dr. and Mrs. Paul B. Means and family are also residents in this city and Dr. Means is Professor of the Department of Religion at the University.) From 1943 to 1945 Mr. Kuehn was pastor of the Methodist Church at St. Helens, Oregon. They returned to Malaya in January, 1947. During this term they reopened the Methodist Book Room, arranged Extension Courses as part of the M.M.T.C., and Mr. Kuehn was the Dean of the Combined Pastors' School at Kuala Lumpur in 1947, and of the School in Sibu the same year. They have had a successful period of service with the Fairfield Church, and with the assistance of Mr. Peter Lim Seck Tiong, the congregation, the MYF, and Sunday School have grown very rapidly. In January 1948, Mr. Kuehn became the Dean and Registrar of the newly formed Trinity College which we Methodists are sponsoring together with the Presbyterian Church and the Church of England.

TRINITY COLLEGE

THE EXECUTIVE COMMITTEE of *Trinity College* have announced their intention to open the College on October 4, 1948. The building known as No. 7, Mt. Sophia, Singapore, which for many years housed the Eveland Seminary and, in 1940-41, housed the Malayan Methodist Theological College (M.M.T.C.), is being equipped for the use of the College. The upstairs will be the young women's hostel and on the ground-floor will be classrooms, library, a very lovely chapel, and offices. The men's hostel will be located on the ground-floor of the residence at No. 4, Mt. Sophia. Dr. H. B. Amstutz, (principal), represents *The Methodist Church,* Miss Philippa Kelly, (secretary), *The Church of England,* and the Rev. T. Campbell Gibson, *The English Presbyterian Church,* and these three form the Executive Committee of the College.

A Course of Study has been carefully drawn up, covering three years residence, consisting of three quarters, twelve weeks each, per year. It is expected that full-time students will carry a total of fifteen class-hours a week. The courses which will be offered this opening term are:

The Canon and Text of the Bible
The Message and Work of the Prophets
A Survey of the New Testament
The Life and Teachings of Jesus
Introduction to Theology
Religious Education
Oral Interpretation

As the number of full-time students will, no doubt, be small the Executive Committee is planning that most of the lectures will be given in the evening, approximately between 5.30 and 8.00, in order to permit day-school teachers, Sunday school workers, and others who may be interested, to attend these lectures. A small registration fee will be charged the outside students who will attend the lectures, and they will have the choice of auditing or doing the full work required for credit. Arrangements also have been made for a light supper to be served for the convenience of those who come direct from work. A large stock of new books is being catalogued and the facilities of the library will be thrown open as much as feasible to the general public.

Arrangements are also being made to admit students from Chinese language schools and those who do not have 1st class Cambridge Certificates for work in the Training School which will be held in conjunction with the College.

Leaflets have been printed and passed out for distribution in all the churches and schools of the participating denominations. Recent equal grants from the Church World Service and the Methodist Board of Missions have made possible the re-opening of this College. Anyone interested in the College should write direct to the Dean and Registrar, No. 7, Mt. Sophia, Singapore.

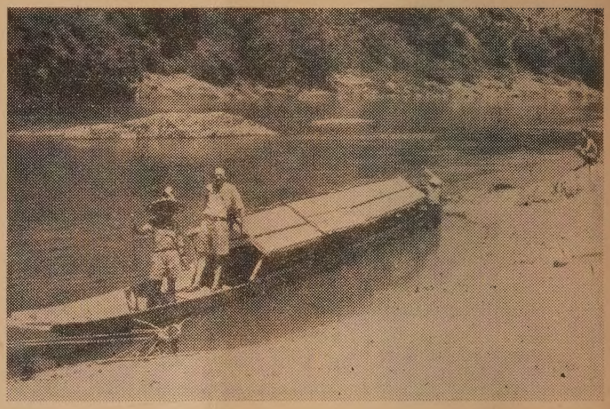
These articles will take the reader to Methodism's newest and farthest outpost on the Rejang River in Sarawak.

I. A Service of Worship in Kapit

H. B. A.

LIGHT COMES EARLY IN KAPIT for it is almost on the equator. We had dined with our Chinese *towkay* friend on chicken with soup, noodles, deer meat, boiled eggs fried in oil, and sweet Dyak rice. The Rev. C. E. Fang (who came with us from Kuala Lumpur, Malaya, pastor of our Hokien Chinese congregation there and a one-time district superintendent), was to conduct a Service of Worship in the shop-house of a Christian living in the *pasar*. The Service was to begin at 7.00 and about that time we made our way to the rendevous. We found that our Christian host for the evening was a dentist and also the town's only photographer. In the front of his shop—about twenty feet wide—was the usual dentist's engine with foot treadle and big dental chair made out of wood. In a glass case were a motley array of "instruments of torture" placed in the case as advertisement of his trade and not for cleanliness sake, for whether they are ever washed is a question—certainly never boiled! On the wall next to this equipment were two very graphic pictures in vivid colours showing the anatomy of the mouth and the tooth structure—no doubt to impress the patient with the knowledge of the dentist. (His dental training probably was as an assistant to someone who had been somebody's assistant!)

We did not linger here but were invited into the next room, formed by a dark blue cloth hung from a wire, which was the photographer's studio, lighted in the daytime by skylights. In one corner stood the usual portrait camera with red cloth lying over it, and on a table were the implements of his trade, also some spare sets of false teeth. On one wall hung a tree branch having many twigs. These had been carefully wound with green paper and on the ends he had tied artificial flowers, this to serve as the backdrop for family pictures! A single Coleman lamp hung from a wire and rather dimly illuminated the room which measured twenty by perhaps fifteen feet. Several planks had been laid on stools and nine rattan chairs were lined up for the worshippers. We three missionaries took seats on the rear plank. Above us was the *attap* roof resting on slim poles festooned with cobwebs and dust. To the back far below us was the great Rejang River, and we could hear the aeroplane-like roar of the out-board motors on long-boats coming home. On the other side of the room was a pile of gunny sacks holding rice, some kerosene tins and other household gear. To our great surprise we discovered a portable reed organ under a green cloth in the corner where the minister was to stand. The two actual walls of the room separating it from the adjoining houses were of tree bark in large sheets, fastened to the poles of the houses.



Photos by Baughman

The Writer in Mission long-boat.

On the veranda of Penghulu Jinggot's long-house. The bamboos with leaves are decorations left from ceremony at the rebuilding of this house.

AT FIRST THERE WERE ONLY a few children to look at the three white men who had come into their home. The time for the service was already past but time is a relative matter in Kapit. People straggled in for the next hour, and the Service began "promptly" at about 7.30. Mr. Fang announced the opening hymn, "He Leadeth Me", and seated himself at the organ and played it without any music. All sang lustily, especially our supper host, a rough and ready but generous-hearted man, and we three tried to join in from memory. A layman, Mr. Ling Kai Chang, who had accompanied us from Sibu, led in prayer which moved us by its earnestness though we could not understand the language. A Lesson was read and then the preacher, quite a figure in khaki shorts and an open blue shirt, began his sermon. He started with a story and it must have been interesting, for all, adults and children, enjoyed it greatly.

I LOOKED AROUND AND OBSERVED our fellow worshippers. At the maximum period I counted 23 adults and 44 children jammed into that tiny room. In the background, filling the dental part of the shop, was a motley crowd of children from the *pasar*, also some adult Dyaks and Kayans, who hearing and seeing something out of the ordinary, crowded in to gape. There was a constant shifting in the membership of this group as bored persons pushed their way out and new ones came in. Mr. Ling finally stationed himself in that part of the room to keep a semblance of order among the onlookers and the squirming crowd of children who were in all stages of nakedness and dress. The little Chinese preacher has a stentorian voice and so easily over-powered the wailing of tired children in their mothers' arms and the other noises—these noises appeared to distract no one, for they were listening to words of Life. Here was a stranger telling them of *'Iaso'* —Jesus, speaking on the theme that Jesus Christ is man's best friend, that he is the friend of all, rich and poor, and that in Him we find our Salvation and the forgiveness of our sins.

How those people listened! Seldom does a Christian minister come to their village. The dentist, our *towkay* friend and a few other Christian friends hold a Sunday service here weekly but only once in a long while can a preacher come to speak to them. It was fascinating to watch the expressions on an old man's wrinkled face, on a woman nursing her baby, on an adolescent girl, as with every nerve taut they listened to the words of the preacher. The sermon came to an end. We prayed. Then all moved and stretched for the planks had become hard and uncomfortable. We arose to sing "Jesus is all the world to me" and the benediction was spoken in a strangely hushed silence. We spoke to some of the people and shook hands with those who were not too shy. Then we made our way along the street, and, with the aid of a torch, over the dark narrow plank and log path down the steep bank to our launch on the river.

A COOL BREEZE FELT MOST refreshing as we came from the stuffy atmosphere of that small room. The sky blazed with a million stars and in the south the *Southern Cross* was sinking and *Scorpio* taking her place high in the sky, while to the north *Ursa Major* brought memories of home and youth. God had come to us in that little room filled with hard-working people living on the very outskirts of civilization and close to the primeval forest; He came to us again in the starry wonder of the heavens, and filled our hearts with peace as we sought our bunks inside the mission launch.

II. A Dyak Memorial Service

WHEN THE METHODIST MISSION in Malaya opened its work among the Dyaks at Kapit before the war, the missionary family, Rev. and Mrs. P. H. Schmucker and two sons, took with them as a lay-worker a Batak, Mr. Lucius Mamoera, and his family, from Sumatra. (Mr. Mamoera's great-grandparents had been cannibals in Sumatra). When the war came these Bataks remained with their Dyak friends at Kapit and kept our mission work alive there. In late 1947 they came to Singapore to attend the Annual Conference and to get surgical help for Elizabeth, Lucius' wife. She had an appendectomy, seemed to be getting on well, but on the 8th day died suddenly from an embolism. Lucius returned to his work in January taking his little 1½ year old son Satia with him, but leaving the older children in two of our Mission boarding schools.

Elizabeth's untimely death greatly affected the Dyaks and they informed us that they wished to express their sorrow in a Ngelumbung (a Dyak Commemoration Service) which was scheduled to take place on June 30th so that the writer could be present. The day after we arrived at Kapit from Sibu, some 90 miles down river where our Mission headquarters for Borneo are, we had good visits with some of the Penghulus (chiefs) we had known since pre-war visits. Then on Wednesday morning, June 30th, we met before the Mission bungalow at Kapit. Mats were laid on the grass in front of the house. Then the Penghulus, five in number, seated themselves on the edge of the mats facing us, and all the other visitors were seated besides and back of them. At a signal, Sani, the comely 17 year-old daughter of Penghulu Jugat—the chief in charge of the Ngelumbung —began to carry in dishes of twelve specially prepared foods: popped corn, glutinous rice, some fried items and eggs; these she set before her father on the mats in rows, three in the first and seven in the second, third and fourth rows. Sani was dressed in a short black sarong which was held up with a broad silver belt, augmented by three other fancy silver belts plus silver chains and ornaments around her neck. Her arms, from the wrists to her elbows, were covered with ivory bracelets. Around her ankles were heavy bracelets and in her hair were silver butterflies plus half a dozen artificial flowers.

Dyaks and their long-boats at the Mission landing, Kapit. Mission launch in background.

As she went back and forth with ceremonial dignity, her father, assisted by the other chiefs, took helpings from each of the plates and prepared a special dish with the seven varieties of food, piling it up in carefully prescribed order making a small flat pyramid of the food. Now a rooster tied conveniently near was picked up and waved a number of times over the dish of food arranged as an offering. It was also waved over Lucius for the cock would take away the bad fortune he had suffered. Then, with the help of two of the chiefs, Jugat lifted the plate high in the air and carried it like that to a tree-like stand made beside the mats where he placed it on the top as a sacrifice to the spirits. After this Penghulu Jugat delivered a short oration in Dyak (which was translated into Malay for us). He spoke of Elizabeth's coming to live among them, of what she had meant to them as a friend, how she had been a mother to their sons, that in her home they had always been assured gracious hospitality, and how much they missed her. He also spoke kind words about her husband, Lucius, and asked the great Spirit Petera to bless him and his children and that Elizabeth's soul might go to heaven. After the dish had been carefully placed on its high stand and the oration was finished the poor rooster lost his life, a young Dyak using his head-hunters' knife for the purpose. He plucked four feathers from the wings, dipped them in the fowl's blood, and then wiped them on the bare feet of Lucius and his little son, Satia. This was done that the bad fortune, which had befallen Elizabeth, would not come again to them. (All the time this was going on my colleagues and I were busy with movie and still cameras trying to capture as much of the above as possible for others to see.)

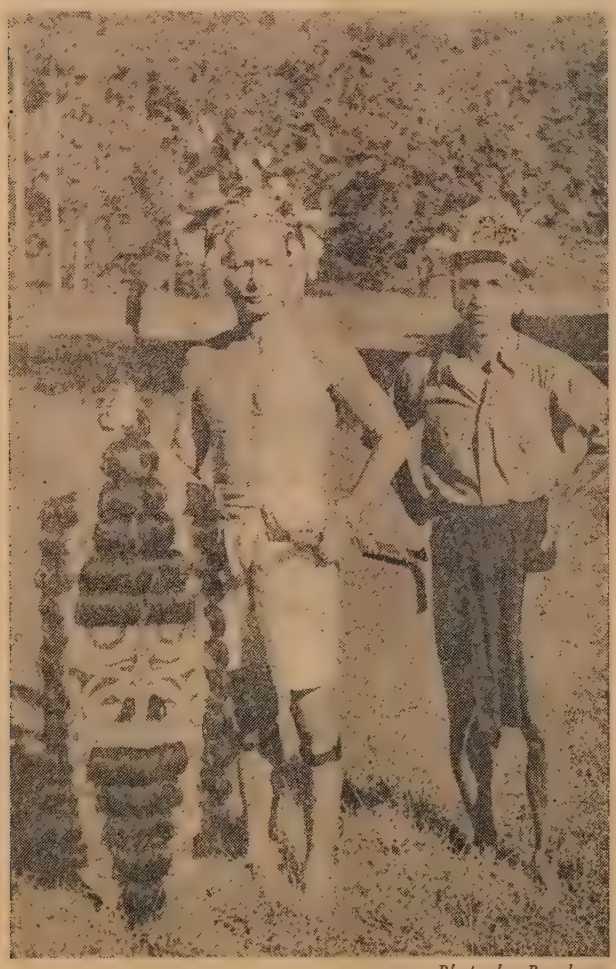


Photo by Baughman

Kayan Chief with Penghulu Jugat (right). Penghulus Jugat and Sibu are our most influential friends.

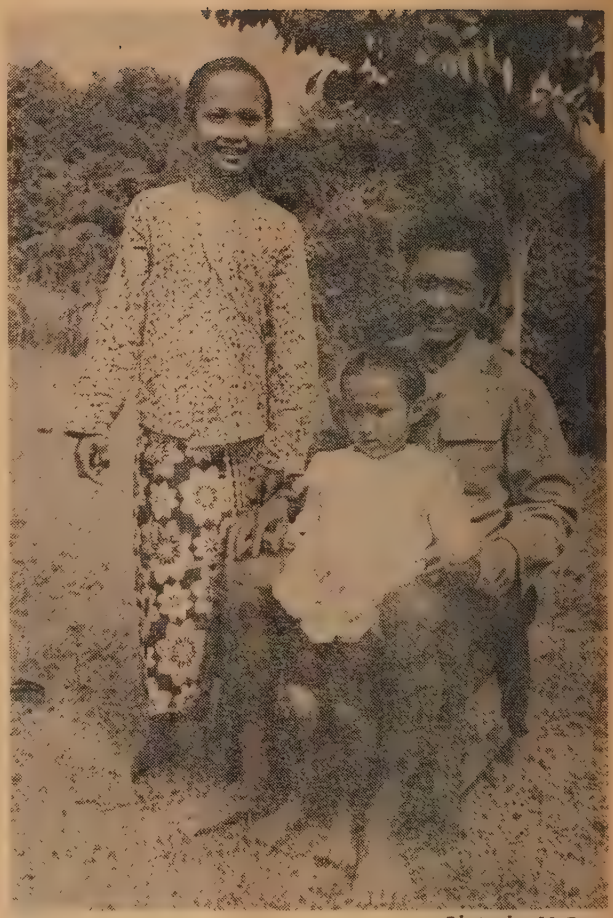


Photo by McGraw

Penghulu Sibat and two daughters.

THE DAY'S PROGRAMME ENDED with a feast in Lucius' house—the Dyaks themselves furnishing the food and our launch-larder some delicacies such as tinned peaches. Later in the afternoon Penghulu Jugat arranged with some Kayan friends of his to put on a Kayan dance for us. This was a rare treat, too, photographically speaking, for the dancing was done by an elderly chief dressed up in a marvellous head-dress of feathers and carrying a huge sword and a hair-covered shield, and attended by four young girls wearing new sarongs and lovely silver trinkets, with perhaps two dozen silver earrings in each ear weighing about half a pound. The music was

played by two sober young men of their race on very large mandolin-like primitive instruments. The dances were a splash of colour and movement against the otherwise drab and ugly background of Kapit-town. These Kayans had come two-months' journey down the rivers and over the mountains from Dutch-Borneo in order to buy cloth and other things in Kapit, which are unobtainable in their section of Borneo, and were staying in the free rest-house provided by the Sarawak government for such visitors. As a reward for their dance, we took them to a coffee-shop and treated them to cakes, soft drinks and tea.

Photo by McGraw

At the Ngelumbung (The bottles contain aerated water!).

Photo by H.B.A.

Dyak young men with head of a Kempetai chief.

III. New Kapit Recruits

THE REV. DJALEB MANOEROENG and his wife, Clara, with their baby, Tiorida Elizabeth, aged 7 months, arrived in Sarawak on July 17th, from Kisaren, Sumatra. After getting necessary furniture and supplies in Sibu they have taken up their residence with the Rev. Lucius Mamoera at Kapit.

Mr. and Mrs. Manoeroeng have served for 8 years with The Methodist Church in Sumatra with the Rev. and Mrs. Ragnar Alm. Djaleb is a graduate of the former Rhenish Mission Batak Training School at Sipoholung, where he attended school from 1936 to 1939. The Manoeroengs hail from the same region as Lucius. Djaleb is the youngest son of Tuan Nagori Moesa Manoeroeng, the first Christian of the great Asahan jungle. Some years ago one of the Batak pastors wrote a booklet about Djaleb's father and subsequently Dr. A. Prussner translated it into German and Rev. Regnar Alm into Swedish. Tuan Nagori was the Rajah of his district and a very well known man. All of his children are in the Methodist Church. One daughter married Pandita Ephraim Sihombing of Rantau Prapat, another daughter is married to Guru Philemon Sirait, and one brother is a Teacher-Evangelist.

The Manoeroengs are living with Rev. Lucius Mamoera in his home on the Mission compound at Kapit. This compound is about ten minutes' walking distance from the Kapit pasar. As the Dyak people come down the Rejang River to shop in Kapit they have gotten into the habit of stopping to visit with the Mamoeras. Djaleb and Clara are rapidly making friends among the Dyaks who are accepting them as they have accepted the Mamoeras. Little orphaned Satia has already found in Clara a mother and in Tiorida a sister.

What a challenge these Batak missionaries should be to the Chinese and Indian youth of our Malayan Church. Here are the descendants of a former cannibalistic race giving themselves sacrificially in order that the Gospel of Jesus Christ might be brought to the Dyaks. Where are our Malayan youth who will volunteer to similar service? Trinity College is opening next month where such volunteers can be prepared for service in Christ's far-stretched Kingdom. "Come over and help us" the Dyak chiefs said. Who will go?

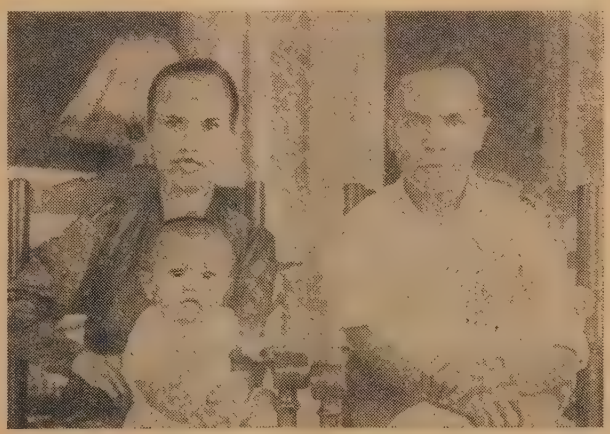


Photo by H.B.A.

Rev. and Mrs. Djaleb Manoeroeng and Tiorida.

This article presents the challenge of the new programme of the Home Missionary Society.

Land of Far Horizons

BURR BAUGHMAN

AS THE LAUNCH ROARED STEADILY down the brown Rejang River hour after hour, there came into my thought the phrase, "Land of far horizons". Without thinking much about it, my mind accepted the words, and then caught them repeated time after time. Finally they demanded attention. The outlook there was anything but broad. There was a wide river, certainly; but beyond that there was little to be seen. The muddy banks either rose steeply and merged into low, forest-covered hills, or they shelved off into the flat river plain, blanketed with obscuring, monotonous rubber trees. The view was limited to the river and its bordering growth, or, at most, to the tops of nearby hills. Why, then, the "Land of far horizons"?

The answer lies in the character of the land and its life, not in its usual scenery. Borneo is large, and comparatively empty. One can travel mile after long mile and never see a human being or a human dwelling place. In Sarawak there are few large towns. The villages are small and widely scattered. Men here are not cramped for living space. They have room to breathe comfortably. They can stretch out their arms without knocking a chip off their neighbour's shoulder.

This spaciousness is found in much of the life of the country: again, not so much in what has actually been accomplished so far, as in the enormous possibilities which open out before one's imagination and effort. For example, The Methodist Church has done much among the Chinese of the Rejang River valley. Yet what has been done merely opens the door to the vast amount which can and should yet be effected. As for the Dyak work: it is as though we had climbed the first low foothill, only to see spreading out before us a broad sweep of hills and mountains rising range upon range to the cloud-hidden peaks beyond.

WE HAVE ONE DYAK SCHOOL only—with, at present, an enrolment of less than twenty. We have one experienced teacher-preacher working, with another new man just getting started. This is in a district where there are 16,000 Iban (one type of Dyak)—with no other school for them, and only one other Christian worker. Can you not feel the immensity of the challenge?

God has given to us the joy of knowing we are his children whom he loves. He has made available to us the tremendous resources of power which are his. He stands ready to pour out upon us the rich blessing of his peace. Eternal life, here and now, is ours to realize and possess, through the grace and mercy of our heavenly Father.

Do you think we can stand selfishly grasping these blessings to our own hearts, while our brothers and sisters perish without them? It is a spiritual impossibility. We can find Christ's joy and peace and eternal life only to the extent that we share them with others. Thanks be to God, that he is giving us the chance to possess richly and abundantly through the opportunity to share largely with our neighbours in Sarawak!

THERE LIE THE LONGHOUSES where multitudes of men and women have not even heard the name of Jesus. There are the crowds whose lives are spiritually bound by their belief in myriad ruling spirits, and a vague, far-off overlord. To them the love of God, our heavenly Father, is a completely unknown fact. The more abundant life of Jesus Christ is a reality so far beyond them they have hardly been able to catch a glimpse of even its outer fringes.

To us has been given the privilege and duty of opening their eyes; of leading them to our Saviour; and of working with God to build within them the life which Christ has promised to all his followers.

There are far horizons in Sarawak. They call our church to a broader outlook and a wider life than it has known. They demand all the strength we can muster: in prayer, in consecrated service, in dedicated lives and in sacrificial giving. Surely our Malayan Church will be equal to this challenge.

Photos by Baughman

The Song Pasar

River Scene on edge of Sibu Pasar

How a young man found Christ and a new congregation was founded.

The White Cross

S. T. PETER LIM

YEO BAN HUAT HAD COME to the Fairfield MYF for games and later to the Devotional Services. After some months his interest in badminton was superceded by a reading of the Bible and attendance of the Church Services. He decided to take a stand for Christ and to enlist in His service, but there was opposition from his family at home.

One day he decided to make a cross for the MYF and consulted Mrs. H. F. Kuehn about the correct dimensions. Mrs. Kuehn supplied the necessary measurements and the next week a cross, made of wood from a packing case and painted white, stood on a table in front of the Church. But the cross was not so easily made. The pieces were sawn and planed in secret at home. Late in the night when all of his family were asleep he assembled the pieces together to see that they fitted properly. When the cross was made he brought it to the Kuehn's residence for painting. That was not the only cross that was made. He made another one of teak which can be seen every Sunday on the church altar.

By this time the Spirit had taken such a strong hold of him that he decided to join the Preparatory Membership Class conducted by the Rev. H. F. Kuehn, no matter what opposition he might receive from his parents. One day he told his father that he wanted to be baptized and the reply was that he need never return home after that. On 30th May he was baptized with two of his friends by Dr. H. B. Amstutz, in Fairfield Chapel, and he did not return home. The mother had observed some changes in him, for the better—for instance, he had given up smoking. A change came over his mother after the baptism. Instead of being hostile to the idea, she began to send her daughter to church with the son. *"The word of God is (indeed) quick, and powerful, and sharper than any two-edged sword."*

When Mr. and Mrs. Kuehn left for the U.S.A. they took the White Cross with the story that it told.

FAIRFIELD CHAPEL

EARLY IN 1947 A SMALL GROUP of young people met in Rev. H. F. Kuehn's home to plan for the re-establishment of Fairfield Chapel in the Fairfield Girls' School, Singapore. We had attended Fairfield Chapel before the war, had enjoyed the services and known its value then and felt sorry that it had to cease functioning during the war years. But we kept our spiritual life alive during the war and yearned to see the re-establishment of Fairfield Chapel.

There had been many attempts in the past to start a Methodist Church in this part of Singapore; but the efforts were unsuccessful due to the fact that they were sporadic and never sustained. However the need for an English-speaking Church still remained. So when we met, we decided that with God's help and guidance, Fairfield Chapel will be firmly established this time. The question was where were we to get the congregation with which to start. We were merely a handful. We had only the Third Company of the Girls' Life Brigade and no Boys' Brigade company at all.

So Messrs. S. T. Peter Lim and Michael Wee transferred themselves with some boys over from the Third Singapore Company of the Boys' Brigade to Fairfield to form the Eighth Singapore Company. With these people and some girls from the Day School, we had our first Sunday School and Worship Service on Passion Sunday, March 23rd, 1947 in the school hall downstairs, as the hall upstairs had no furniture. The Eighth Company had its first parade on the following Saturday afternoon with 50 recruits. Thus Fairfield Chapel began again. Young men were soon attracted to our services and the average attendance has always been slightly more than a hundred. Gifts of hymnals and Sunday School materials and other things soon came from America and from our own members. The Rev. H. F. Kuehn and Mr. S. T. Peter Lim were regularly appointed Minister and Associated Minister respectively.

About the middle of 1947 when the school hall was equipped with furniture the chapel services were held up there. A choir was formed under the pianist, Miss Lim Poh Luan. Mr. Yim Weng Fatt was made Church Treasurer and Mr. Michael Wee the Sunday School Superintendent.

What about the Methodist Youth Fellowship? This was not forgotten either for by the end of the year a number of boys had to leave the Boys' Brigade because they were overage and there were many other young people needing such an organisation. So on Saturday, September 20th, 1947, the first MYF devotional service was conducted with 42 young people present.

BY 1948 FAIRFIELD CHAPEL was firmly established. On February 1st, six young men were baptised and 14 others were admitted into Full Membership by Rev. Kuehn. On May 30th another three young men were baptised by Dr. H. B. Amstutz.

Today the preparatory membership class is carried on with good attendances and it is hoped that more will be baptized in the future. A Prayer Meeting is conducted every Wednesday. The MYF is very active.

There is no doubt that Fairfield Chapel has been well and truly organised and that God has been with us all the time. The spirit in Fairfield is excellent and wonderful. The fellowship is wholesome and delightful and anyone who comes to Fairfield finds a definite loss when he does not return to it. But the work is not over; it has just begun. There are thousands in our district who have not yet seen the light, who have not heard the good news. We shall labour unceasingly till we have brought the light and the good news to them.

FIRST ASIAN MINISTER J.P.

THE REV. GOH HOOD KENG was born in Singapore in 1888. His parents were staunch Buddhists and he was raised in a Buddhist home under Buddhist influence kow-towing to idols three times a day.

As a boy he joined the Anglo Chinese School at the age of 7—in those days there were chapel services every morning. As a result of the Christian influence of this famous Methodist School he became a Christian at the age of 17, after having finished the Senior Cambridge. Soon after his conversion he felt a call to preach but in the background there was also the call of the business world. He made his decision to preach the gospel and began preaching, and at the same time took up a position as a teacher in the A.C.S., where he worked for 20 years.

He says, "Here are the names of some of the boys who passed through my hands: Yap Pheng Geck, Thio Chan Bee, Lee Choon Eng, Chew Kia Song, Lim Bock Kee, E. S. Lau, Dr. Choo Teck Guan, Dr. Ang Swee Hian, and many others. I spanked them in school and preached to them in church—and I had the joy of leading my father, two of my brothers, and my only sister to Christ."

He was ordained a Local Deacon in 1915 and a Local Elder in 1919. In 1920 Mr. Goh was elected as lay delegate to the General Conference in America. He earned his living by teaching and gave his services freely to the church for 15 years. Mr. Goh Hood Keng joined the Malaya Annual Conference in 1927 and was appointed to the Straits Chinese Church, which church he has faithfully served ever since.

Mrs. Goh died in 1924. She was a graduate of Suydam Girls' School, Malacca. Mr. Goh was appointed a J.P. in 1937, the only Asian minister to be appointed J.P. in Malaya.

When the war came he remained at his post as a shepherd to his people. On the 21st of January 1942, during a very heavy Japanese air raid over that portion of the city of Singapore, he and his family had an extremely narrow escape. They were sheltering in a shelter constructed out of sand-bags inside his car garage. A bomb fell in the drain just outside the wall of the garage, barely ten feet away from them. He stayed by the church during the entire occupation and kept the church and manse free from Japanese control. His only son died on the day Singapore fell. His son-in-law, a volunteer, was taken by the Japanese, his widowed daughter and two children have been living with him ever since.

In 1930 Mr. Goh and his congregation dedicated the new Straits Chinese Church at Kampong Kapor Road. The site and the building cost $80,000. Some years later a church hall was erected along side the sanctuary. After the liberation he raised $10,000, locally, to repair the extensive damage done to the church and manse.

The Rev. Goh Hood Keng said to the writer "I am happy in the Lord's work. I have one dominating passion to *'preach Christ and Him crucified.'*. I ask for no greater work, I covet no greater honour".

Photo by Thomas

The Straits Chinese Methodist Church, Singapore.

HERE AND THERE . . .

Ipoh

Farewell to the Ho's. The Rev. Ho Seng Ong and Mrs. Ho were guests-of-honour at a farewell tea-party held on Aug. 3 by members of the Wesley Church, the W.S.C.S., the tutorial staff of the A.C.S., and the MYF.

After tea, representative speakers from the various organisations paid striking tribute to the good work done both by Mr. Ho and Mrs. Ho in the school and the Church. In addition to his duties as principal of the A.C.S., Mr. Ho had been Acting-Pastor of the Wesley Church and Mrs. Ho was president of the W.S.C.S. By their charm and easy friendliness they had endeared themselves to the many who had come to know them during their two-year stay in Ipoh.

Rev. and Mrs. Ho who left for the U.S.A., on August 15th, will be away for a year and are planning to take a course of study at Denver University, Colorado.

Methodist Youth Fellowship. Members of the Tamil M.Y.F. held a very successful dinner on July 24th to celebrate the first anniversary of its formation. Mr. S. Maniam presided and Mr. T. Naveratnam gave an interesting review of the year's work which showed that the Fellowship was growing steadily in many ways. After a very good dinner all those present were entertained with some excellent vocal numbers.

On July 17th, the Wesley MYF and the Youth Fellowship of the Anglican Church held an interesting debate on the subject, "Should Co-Education be introduced into the Malayan Schools?" The Wesley MYF which took the opposition and was represented by Miss June Choong and Mr. Chai Hon Chan, won the debate. Judging by the large audience, composed mainly of young people, debates should be an excellent means of bringing together the young people of our churches.

Kuantan

Baptism of pastor's child. On Sunday, 27th June, the Rev. and Mrs. Abel Eklund were in Kuantan where he took part in both services of worship. At the Tamil service in the morning, in the presence of an unusually large congregation, containing members of many faiths: Lutherans, Roman Catholics, Anglicans, Hindus and Mohammedans, the Acting Mission Superintendent baptized a child of the Rev. and Mrs. D. K. Gnanananatham, and their eldest son and daughter were taken into the membership of the Church.

At the English service in the evening, which is under the leadership of Miss C. Lois Rea, Mr. Eklund baptized 3 children and 7 adults.

These two services constitute a record for this community. The girls' school enrolment numbers approximately 100 and Miss Rea is the principal. Mr. Gnanananatham is the pastor of the Tamil Church and likewise has the supervision of a large district.

Sitiawan

Trinity Chinese Church. Evangelical meetings were held twice daily at the Third Road Church from June 24th to 27th. The Rev. Timothy Huang, Superintendent of the Northern District, and the Rev. Aung Hoe Ping, pastor of the Taiping Chinese Church, spoke in Hokkien and their sermons were translated into Foochow by the Rev. Chen Pi Jen, pastor of the Trinity Church. The choir, under the leadership of Mrs. Peter Chen, assisted with inspiring music.

Sitiawan MYF. The MYF held a cottage prayer meeting in the home of Mrs. Teh Gin Sooi. Mr. Khew Khoon Thong was the speaker following which light refreshments were served. Commencing with the month of August all the devotional and social meetings of the MYF will be held in Miss M. Dirksen's bungalow. It is also hoped that a Choral Club will be formed during the next school term.

Anglo Chinese School. The annual Sports Day was August 6th when visitors from many other schools attended. The school expects to hold a concert next term to raise funds for the erection of a Science Laboratory. A memorial tablet in memory of the late Mr. D. C. Gong, former vice-principal of the school, will be erected soon. On July 5th the Boy Scouts, Cubs, and Girl Guides held a one-day programme on the school compound. They attended classes in the morning, there were cooking classes for the girls in the afternoon, and games and a concert in the evening.

Singapore

Wesley Church Birthdays. We congratulate Miss Prissy Keun, now living at No. 6, Simon Road, Paya Lebar, Singapore, on reaching her 76th birthday on the 12th of July. She received many visitors on her birthday and greatly enjoyed the gifts which were given her. Miss Keun is one of the oldest living members of the Wesley Church, Singapore, and she was the superintendent of the Primary Dept. for more than 25 years.

Miss Keun had a part in the early establishment of the Methodist Girls' School in Singapore. She taught Mr. Tan Kiong Siak's children up to the 4th Standard and helped as a substitute teacher in the first Tamil School. As a young woman she was in Mrs. William F. Oldham's Sunday School class and in the Membership Class learned the entire catechism by heart. Prior to her uniting with the Wesley Church she had been baptized in the Church of England.

In 1937, following the death of a brother in Singapore, she went to Malacca and lived with her brother, Dr. Keun, of that town. She was there throughout the occupation and returned to Singapore this year. Her health does not permit her to come to church, but her heart is always in Wesley and she is still keenly interested in the activities of the church.

Miss Blanche Yzelman celebrated her 63rd birthday on the 29th of July. Miss Yzelman's and Miss Keun's names are inseparable as we think of their many years of faithful service in the Wesley Church, Singapore. For many years Miss Yzelman was the director of the young people's choir which sang in the morning services of worship. She has also for a long time been a member

of the W.S.C.S. Due to ill health during the war she is no longer able to actively participate in the activities of the church, but she is a regular attendant at the services of worship and the meetings of the W.S.C.S. Miss Yzelman lives at No. 108, Sophia Road.

Miss Prissy Keun and Miss Blanche Yzelman

Mrs. E. A. Fox of No. 33, Newton Road, celebrated her 79th birthday on July 11th. Mrs. Fox is one of the oldest members of the Wesley Church. Before her marriage she was a teacher, with Miss Prissy Keun, in the Methodist Girls' School under Miss Blackmore. Her husband, Mr. E. A. Fox, was a well-known local contractor. He died many years ago leaving a son and two daughters. Mrs. Fox has suffered much sorrow, for her son died many years ago and her two daughters were killed by a shell on Monday, February 9th, during the siege of Singapore.

Mrs. Fox has, during the years again and again, opened her home to others needing a home. Among those who lived with her were the late Miss Salome Fox, one of the first teachers in the Methodist Girls' School and one of the first members of the Wesley Church, having joined the Church in November, 1888; others included Mrs. H. Capel and Mrs. Palmer.

Fairfield Chapel Picnic. As it had been raining for several hours past midnight and in the early morning of Saturday 31st. July, many young minds wondered whether their parents would allow them to go to the picnic organised by Fairfield Chapel. The morning was grey and wet and the sky overcast with storm clouds—a sight sufficient to dampen the spirits of the 130 picnickers. However, by eight in the morning all the picnickers had arrived and after being loaded three very full lorries left for Siglap.

It began to rain again when they arrived, but nobody took any notice of it. After a group photograph, an open-air Morning Service was conducted by Mr. S. T. Peter Lim. The young and old voices, aided by a portable organ, sang the hymns bravely, and at the end of the service the rain had ceased.

It was a very difficult proposition to entertain a group with ages ranging from little tots under two to greyheads over fifty. But the Sunday School Superintendent, Mr. Michael Wee, aided by his staff and others, made the days' activities enjoyable to all. The sports, the group singing—using gospel hymns and other songs, the swimming and the impromptu exhibition of gymnastics by our Boys' Brigade provided all the fun.

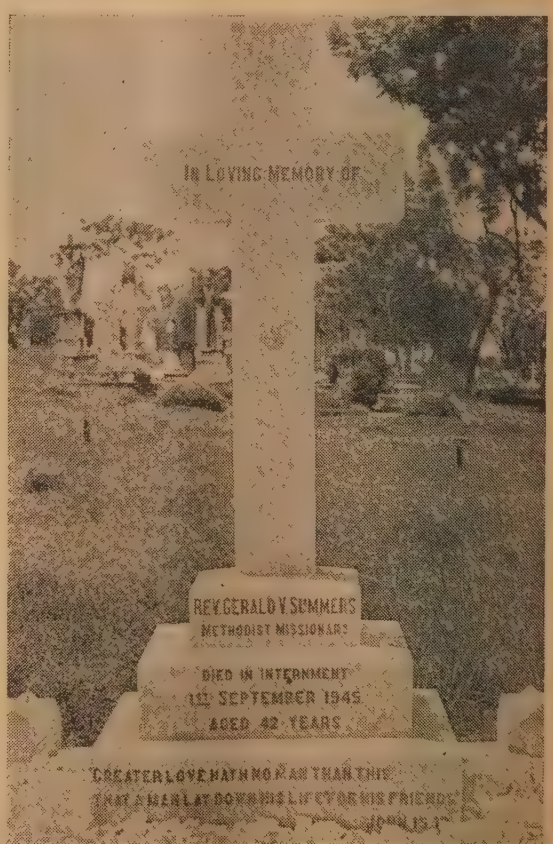
A battery of cameras shot many lively scenes and a newsreel cameraman busily worked away with his cine-camera. All these "cameraddicts" belong to the Singapore "MYF Photographic Section."

The distribution of prizes and a Sunset Service brought the happy day to a close and the picnickers left Siglap tired but contented.

Methodist Graves in Bidadari. Following the death of the Rev. Gerald V. Summers on September 1st, 1945, in Sime Road Internment Camp, Singapore, he was buried in the Methodist Plot in the Bidadari Christian Cemetery, Singapore. Permission was granted by the Japanese to send word to friends in Singapore and consequently about 40 were present at the funeral. Recently, his widow, Mrs. Esther Summers had the monument shown below erected over his grave.

At the same time small stone markers were placed on the unmarked graves of two missionaries who died many years ago: Berton Oliver Wilcox, aged 29 years who died on August 29, 1914, and Mrs. C. R. Zimmerman, aged 51 years, who died on November 8, 1915.

When the Bidadari Cemetery was opened, the Methodist Mission was given a plot for the burial of missionaries. Other graves on this plot are the Rev. W. E. Horley, M.B.E., Miss Catherine E. Jackson, who also died in internment, Mrs. Elizabeth Mamoera, and Mr. Toomey.


IN LOVING MEMORY OF
REV GERALD V SUMMERS
METHODIST MISSIONARY
DIED IN INTERNMENT
1ST SEPTEMBER 1945
AGED 42 YEARS
GREATER LOVE HATH NO MAN THAN THIS
THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS
JOHN 15.1

Photos by H.B.A.

Memorial to the late Rev. Gerald V. Summers, Singapore

Medan

General. Mr. Peter Hamel has taken over the principalship of the Methodist Boys' School in Medan. There are more than 600 pupils in the school at present. The Revd's A. V. Klaus and Ragnar Alm were in Palembang from August 13 - 16 where they attended an Inter-Church Conference of Christian workers in Sumatra. The Mission staff in Sumatra are looking forward to the arrival of Mr. Eric Lager from Sweden. He will take up the work among the Chinese which was done by the late Rev. Egon Ostrom, who was murdered in December, 1945. Mr. Lager is the son of Dr. Axel Lager, Professor in the Scandinavian Union Seminary, Gothenburg.

Batak Pastors School. The Batak Pastors of Sumatra Timor (area held by the Dutch) met for a Pastors School in Medan July 27-29. This was the first Pastors School in five years.

About twenty pastors were present. They came from towns and jungle stations all eager to be together for a few days. Every morning classes were held. Rev. A. V. Klaus spoke on the "Epistle to the Hebrews"; Rev. Luther H. Barat on "Servants of God"; Rev. David H. Barat on "The Unity of the Church"; and Rev. Ragnar Alm on "The Idea of Man." All lectures were eagerly accepted.

In the afternoons reports were given by all the workers. It was a real privilege to sit down and listen to these men as they told of their difficulties and tribulations during the past years. Many of them had been in prison, and many of them had been forced to leave their flock for some time . In some cases the whole congregation had fled, and the church building had been burned. One pastor told us that only three families out of 60 had stayed in his church; some of those who fled have now returned, and there are now 9 Christian families in the village.

All these pastors and their congregations were very happy for the help given by the Church World Service. (About 60 bales of old clothing have been distributed among them).

We also tried to plan for the future, for "in spite of dungeon, fire and sword" we'll try to move forward. It is still impossible to draw up any fixed plans for the work, but we'll be on forward march, trying to follow where ever the Lord will lead.

Penang

†

ON 30TH JUNE MRS. KWAN (SEK WAN) SEE NAI, aged 85, and our oldest Bible-woman in the Mission passed away peacefully to her rest in the home of her daughter, Mrs. Khoo Cheng Hoe, in Penang. The funeral took place on the next day at 4 p.m. with burial in the Western Road Cemetery. The Rev. M.T. Fang conducted the service in the house, assisted by the Rev. Leong Wai Ah. At the grave-side the Rev. M.T. Huang led in prayer and the Rev. T. Runyan read the ritual. There was a great profusion of floral tributes, and between 300 to 400 people were present, in spite of the inclement weather.

Mrs. Kwan was trained as a Bible-woman in the Basel Mission in China, and started to preach when she was very young. She came to Malaya in 1903, and after spending a short time in Singapore with Miss Sophia Blackmore in the Nind Home, she was transferred to Penang where she worked with Miss Clara Martin, and later with Mrs. George Pykett. She was in Penang for more than fifteen years during which period she had as her co-workers in the church the following pastors:— Revs. Ng Oo Tiew, Khoo Chiang Bee, Teh Pek Tatt, Ong Oan Lai, Ng Khoan Jiu and Khoo Cheng Hoe. In 1919, she went on transfer to Malacca and stayed with her son, the late Mr. Kwan Thean Poh, who was the first Headmaster of the A.C.S. there. Later on she went to Seremban, and after being there for a few years she was sent to Ipoh to work with Mrs. W. E. Horley; and from there she retired and came to stay in Penang. In all she had put in more than forty years of her life in active Christian service in the Methodist Church in Malaya, a record of which she and her family can be justly proud.

Mrs. Kwan was a most interesting character. In a congregation of 400 to 500 people her voice would top them all. During the Japanese regime her favourite tune was "God Save the King". She played it on the piano and sang her loudest. Mrs. Khoo, her daughter, would remonstrate with her and she would reply. "You play for the praise of me, I play for the praise of God. This hymn is asking God to bless all nations". Even in her dotage, she was still impetuous. She would amuse the children with the German songs she had learned in the Basel Mission in China. She spoke several Chinese dialects and was also quite fluent in Malay; her greatest regret was that she had not studied English. Mrs. Kwan was very good in knitting and she would knit socks and bonnets for the babies while she was teaching singing, Bible verses, or preaching to the young mothers. During the last months of her life she was still preaching to imaginary people, and even though she came to the stage where she could no longer recognize her daughter, she still could make lovely prayers.

She left, besides her daughter and son-in-law, Rev. and Mrs. Khoo Cheng Hoe of Penang, her daughter-in-law, Madam Emma Chuah of Malacca, thirteen grandchildren and several great-grandchildren.

Segamat

Tamil Circuit Work. The Rev. S. M. Pandian is now holding Services on the Middleton Estate in Rompin and Kahang Estate in Kuang. On August 8th he baptised Willnot Ratna Rajah, son of Mr. and Mrs. Arulsingham, Mr. Arulsingham is the dresser on the Muar River Estate at Buloh Kasap.

MYF

What's going on in the Malayan MYF

Compiled by ERIC WEE

Photo courtesy Malaya Tribune

At the Farewell: Peter Lim, Earnest Lau, T. R. Doraisamy, E. S. Lau, V. Joseph

Farewell to Doraisamy

MEMBERS of the Singapore District of the Methodist Youth Fellowship with many old Epworth Leaguers and friends gathered at a happy function on Tuesday 2nd August at Wesley Church Hall. It was a farewell tea-party in honour of Rev. T. Doraisamy Secretary of the MYF, Malaya and Young People's Work, Malaya who would be leaving for Boston University, USA on a Crusade Scholarship to further his academic and theological studies.

Mr. Peter Lim, President of the All-Malaya MYF and also of Singapore District expressed the sentiments of those present when he said that it would be a great loss to the MYF when Rev. Doraisamy left, but that all MYFers felt extremely proud that he was the recipient of this Scholarship as he was truly their representative.

Dr. H. G. Anderson, Mr. Tan Hiaat Seng, Rev. C. B. Paul and the Acting Secretary Mr. Eric Wee, who will replace Mr. Doraisamy for the rest of this year, all spoke with sincerity on the merits of Mr. Doraisamy and expressed the hope that he would be a true ambassador of the Methodist Youth of Malaya when he was in the USA. They were all confident that he would return inspired by the work of the Church and MYFs he would visit in the USA and would share what he had gathered with the young people in Malaya.

Replying in a humourous vein the Rev. T. R. Doraisamy thanked the various speakers and all those present for honouring him and emphasised that he would do his best to be worthy of their hopes. He looked forward to the time when he could come back in 1950 and share his experiences with the MYF'ers during the 1950 All-Malaya Institute to which he had already been elected as Dean. He thanked the chapters of Singapore District for bringing along pictures of the various activities of their MYFs and said that he appreciated this as he could thus show visible proof of the work which the MYFs in Malaya were carrying on.

Acting Secretary MYF and Young People's Work Malaya

UNTIL THE NEXT CONFERENCE Session, Mr. Eric S. B. Wee, President of the Paya Lebar MYF, has been appointed as Acting Secretary, MYF and Young People's Work, Malaya. He can be addressed at 16 Hillside Drive, or c/o Dunlop Rubber Purchasing Co. Ltd., S.H.B., Singapore, and he will appreciate it if all chapters will keep in touch with him on all MYF matters.

Ipoh Wesley MYF Loses Stalwart Workers

THOSE WHO WERE PRESENT at the All-Malaya Institute held at Ipoh this year will remember the pretty chairman of the Reception Committee, Miss Tan Toh Cheen, her sisters and brother. The Tan sisters and their brother Toh Kee left Malaya in July for studies in medicine in the USA. The Ipoh Wesley MYF will surely miss these stalwart workers who have played a very active part in its activities.

We are proud that this family has gone to join the ranks of other MYF'ers now studying in the USA and we feel confident that their contacts with the Methodist Church and MYFs in the USA will enrich their Christian experience so that they will return to Malaya fully armed for Christian service.

Congratulations to the Wesley MYF, Ipoh-Perak, for the splendid issue of their Magazine, "The Methodist Youth", published in August. Covering a period of 6 months this first issue is attractively bound and contains 70 pages of MYF news. We welcome this addition to the host of periodicals and magazines already issued by the various chapters and know that it will make a definite contribution to MYF life.

Singapore District Games

SINGAPORE DISTRICT MYF will hold its first post-war Games Tournament in badminton and table-tennis shortly. Under the chairmanship of Singapore's Vice-President, Mr. Victor Joseph and his active helpers, this tournament is designed to help the work of all Commissions on Recreation and Culture. Members from all 9 chapters will participate and in this way it is hoped that the cream of Singapore's MYF players will be located.

The recent Olympics and the forthcoming Thomas Cup competition of World badminton championships at which Malaya will be represented and favoured to win, should certainly give added impetus to sport-minded youth. MYF'ers in particular have a great opportunity in the field of sports to be of service to their communities.

Straits Chinese MYF—A Badminton Nursery

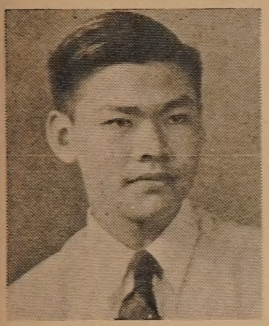
THE STRAITS CHINESE MYF is a nursery in which many prominent badminton players first learnt how to play the game. In the Epworth League days, they had Yap Chin Tee, Wong Chong Teck, the late Wee Boon Hai, Lim Hee Chin and their present veteran Tan Hock San. These players have left their mark in Singapore and Malayan badminton history.

The player with the most formidable defence was Yap Chin Tee. Throughout his long playing career, he had the distinction of representing Singapore in most of its important inter-state matches. His Singapore Championship honours were the 1935 mixed-doubles runner-up, 1937 and 1940 open singles runner-up, and 1947 men doubles runner-up. His only weakness was that he had no killing smash.

Wong Chong Teck and Wee Boon Hai's partnership in the men doubles was unfortunately terminated by the death of the latter early in 1947. They were the holders of the 1947 Singapore

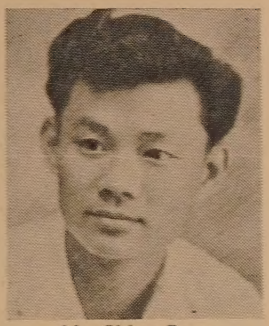
(*Continued on page 22*)

MORE OR LESS PERSONAL . . .



Earnest Lau

Lionel Lee



Ng Chiau Beng

MR. NG CHIAU BENG was born in Singapore on 14th January, 1928, the son of the REV. and MRS. TIMOTHY HUANG now of Penang. Like his father he is going to America to study, having graduated from the Anglo Chinese School, Penang, with a First-Class Certificate. Chiau Beng was an active MYF'er, sings in the choir of both the Chinese and Wesley congregations, and took an active part in school activities. Chiau Beng is entering Union College, Barbourville, Kentucky, on September 15th. He has been awarded a Working-scholarship which will provide for all his expenses at the college. He sailed from Penang for New York on August 12th.

MR. EARNEST LAU, eldest son of the REV. and MRS. E. S. LAU of Singapore, left Singapore on August 15th in company with four of our Crusade Scholars for the U.S.A. He will enter Oberlin College, which is situated at Oberlin, Ohio, on September 16th and expects to take a combined arts and music course. This college is only six miles from Dr. H. B. Amstutz's home and home church and Earnest will, it is hoped, often visit the MYF there.

Earnest was born on 26th March, 1929. He graduated from the Anglo Chinese School a year ago, with a First-Class Certificate. He has been the pianist and director of the choir in his father's congregation, the Geylang English Methodist Church, and has taken a very active part in his local MYF chapter and is an officer of the Singapore District as well as the All-Malaya MYF cabinet.

MR. LIONEL LEE, second son of MR. LEE CHOON NGEE on the staff of the Anglo Chinese School, Singapore, is en route to America for further study. Through the help of Dr. Fleming, principal of Woodstock School, Mussoorie, India, where Lionel graduated with highest honours last year, he has a full scholarship, covering all expenses at Weston Maryland College, Westminster, Maryland. Lionel's brother, Michael, is a student at Purdue University, Lafayette, Indiana. Both boys were in India during the war period and consequently, they finished their education at Woodstock School. Prior to the war they were students of the Anglo Chinese School, Singapore.

MR. DING LIK KIU is at present a Junior (3rd year student) in Randolph Macon College, Virginia, majoring in chemistry. Mr. Ding was the second Crusade Scholar to go from Malaya to America. Mr. Homer Cheng, who visited him after the General Conference, states that Lik Kiu has been very active in College and Church life in the Eastern States. Recently he won 3rd prize in the Grand National Debating Tournament held at Mary Washington College in Virginia, where representatives from 65 colleges coming from 26 states were present. Lik Kiu was the only Chinese student there and he came in 3rd. In the South Atlantic and South Eastern Debating Tournament held in Hickory, North Carolina, last March, he came 3rd in Extemporous Speech. He has recently been elected President of Tau Kappa Alpha, which is a forensic fraternity on his college campus.

The REV. S. S. PAKIANATHAN has been having a very busy time in India. In Madras he visited the Christian Literature Society and the Methodist Theological Seminary, which does work in the vernacular. In Bangalore, he met the principal of the Union Theological College. At the American Mission Theological Seminary (vernacular), in Vellore, he met the Tamil members of the staff and discussed their curriculum with them. Mr. Pakianathan is on an intensive search for Christian Literature in the Tamil language to build up the Tamil Literature stocks of our Methodist Book Room and to secure suitable text books for a Tamil Course of Study for the Malaya Annual Conference.

On July 1st, 1948, DONALD ABEL EKLUND, the younger son of the REV. and MRS. ABEL EKLUND of Kuala Lumpur, was married to MARY BON HOFFERT of Racine, Wisconsin. Bishop Edwin F. Lee officiated at the ceremony which took place in the bride's home. Mr. and Mrs. Donald E. Eklund are both students at the University of Southern California in Los Angeles, where both are also working at the University Broadcasting Station, Don as an assistant engineer and Bon as arranger of programmes. After a short honey-moon the couple returned to California and are now settled in a midget flat in Huntington Park, a suburb of Los Angeles.

Donald was born in Kuala Lumpur and also lived in Klang, Singapore, and Penang. He attended the Mission schools here in Malaya and for some time was a student at Woodstock, Mussoorie, U.P. India. During the war he served in the U.S. Navy and was a radio and radar technician on an aircraft carrier along the Japanese coast during the closing months of the war.

Straits Chinese MYF on Picnic at the MacRitchie Reservoir, Singapore

men doubles title and just missed the Malayan crown, losing to Oei Teck Hock and Tan Kin Hong of Penang in the final of that year.

Veteran Tan Hock San has now given up competitive badminton. In pre-war days he used to figure prominently in the veteran finals almost every year.

Last year, President Seah Yeak Khern, entered the Singapore Junior men's singles and became the runner-up. This year another member, Neo Seng Kee, was crowned Junior champion of the Mayflower badminton party.

Since badminton is one of the cleanest forms of sports and Malaya is now in the forefront in world badminton circles, it is encouraging to see MYF members taking to this game so well and proving that Christian youth standard is comparable to the best in the various States.

Ipoh Wesley Member Perak Badminton Junior Champion

CONGRATULATIONS TO Mr. Chiew Chin Khoon of Ipoh Wesley MYF who has just won the Perak Badminton Junior singles title. Many will remember the excellent way in which he organized the whole badminton programme at the recent All-Malaya MYF Institute.

An MYF Takes Over Church Service of Worship

THANKS TO ITS CHURCH OFFICIAL BOARD, the Paya Lebar MYF has been accorded the privilege of planning and taking complete charge of the Church Service of Worship once in every three months. They have already taken charge of three Services of Worship this year and this has certainly left its mark on the life of its members. Comments after these meetings have encouraged the MYFers to feel both humble and proud that the activities of the MYF are teaching them and preparing them for greater service in the Church.

The Order of Worship each time is carefully arranged by the Cabinet and, after approval by the pastor, cyclostyled copies are prepared. This has added in no small degree in bringing about an orderly and wholesome atmosphere of worship.

As many members of the MYF as possible are given a chance to take part in the service. There are the leader, the pianist, the choir, and the ushers; one member leads in the prayer, while another takes the Scripture Lesson, and two others take the offering. As the Service is usually carried out in both Malay and English, two members are in the pulpit. A central theme is worked out and both sermons are based on this theme.

The last Service of Worship led by the MYF'ers was on Sunday, 15th August, when the theme for the Service was "The Kingdom of God in Christian Action." This happened to be the theme adopted by the MYF for all their meetings for Aug./Oct. 1948.

Reported activities of the MYF have shown both initiative and keen interest. The largest project they have started is a Community Centre project. The essential groundwork has been prepared and this entire project handed over to a Committee formed of Community members themselves.

Winners of the Singapore District MYF Oratorical Contest. Seated: Bertha Tan (1st Prize), Charlie Kang (donor of the shield), Lim Poh Luan (3rd Prize). Standing: Theodore Christie (2nd Prize), Victor Joseph, (Organizer)

Klang MYF Rally

In the beginning of August, the MYF Klang held a Youth Rally at the ACS. Miss Ann Harder, principal of the MGS, K.L. conducted a Service of Worship which was followed by fine lectures on MYF work. After several sports events the President concluded the Rally with a talk on "Christ Needs Youth."

Hari Raya Picnic

The Wesley MYF had a wonderful time at Pasir Ris on an all day picnic on August 6th. Well over a hundred young people were present and enjoyed the amenities of this well known seaside resort on Singapore island.

Great Campfire (Singapore) of all Youth Organizations

Some members of the Paya Lebar MYF on a visit to Radio Malaya, Singapore. Standing centre, Mr. A. K. Isaacs, host to the party.

On August 12th MISS GLENYS COBEEN arrived from Montebello, California. Miss Cobeen has arrived to take charge of the Mission Hill School. DR. MARMADUKE DODSWORTH, Mission Superintendent, returned from the General Conference on the same ship. Following the Conference, he addressed a number of Annual Conferences and spent several weeks with his children. They took him by car across the States to Seattle, where he embarked. The REV. AND MRS., CHEW HOCK HIN returned on August 16th after a years study at Scarritt College. Mr. Chew is the Superintendent of the Straits Chinese Churches.

The Misses MOLLY LAU and LAU SIOK NYUK of the well-known Lau Ek Ching Family of Ipoh went to Hongkong on the S.S. Carthage on August 21st from Penang in order to visit their youngest brother in the University there.

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